The Divine Life

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1st April 1957

Sri Sivananda Vani
New Delhi

Nectar's child,

He whose craving is annihilated is a calm sage. He who is free from anger, lust, greed, egoism and jealousy is indeed a sage.

He who calls nothing in this world as his own, who is not elated by success, or gain, who is not depressed by failure or loss is a sage.

He who does not crave for sensual pleasures, who is independent is a sage.

May you become a sage!

Sivananda

RELIGIOUS CALENDAR

[Sivanandanagar]
(From 21st April to 20th May, 1957)

April

21 Easter-Day
25 Ekadasi
27 Pradosha Puja
29 Amavasya ; All-Souls Day
30 Poor-Feeding Day

May

2 Parasurama Jayanti
4 Shankaracharya Jayanti
6 Ganga Saptami
10 Ekadasi
11 Pradosha Puja
12 Narasimha Jayanti
13 Gautama Buddha Jayanti ; Purnima ; Kurma Jayanti ; Lunar Eclipse

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TEACHINGS OF SAINT JOHN

(From the First Epistle General)

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ; that which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with Father, and with His son Jesus Christ.

This then is the message which we have heard of Him, and declare unto you that God is light, and in Him is no darkness at all. If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as He is in the light, we have fellowship one with another.....

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.....

Love not the world, neither the things that are in the world. If any man loveth the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death... Hereby perceive we the love of God.....But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not love in Word neither in tongue, but in deed and in truth.

Beloved, let us love one another : for love is of God.....He that loveth not, knoweth not God ; for God is love.....No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.

Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit .....There is no fear in love; but perfect love casteth out fear : because fear hath torment. He that feareth, is not made perfect in love. We love Him, because He first loved us.

[Amen.

NATURE OF BRAHMAN

(Sri Swami Sivananda .)

[Text of a discourse]

Personal God is Saupadhika, with Upadhi. His Upadhi is Maya. This is His Karana Sareera. 'Upadhi' is that which limits. It is a limiting adjunct. The Upadhi of Jiva is the body and mind. The Upadhi of 'pot-ether' is pot. When the pot is broken, the 'pot-ether' becomes one with the universal ether.

Para Brahman is Nirupadhika. No Upadhi is there. He projects Himself as Ishwara for pious meditation of devotees. Brahman is Nitya, Nirupadhika, Niratisayananda. There is no bliss as Brahman. So it is called Niratisayananda. There are various kinds of happiness in this world, but the highest Happiness, Niratisayananda, belongs to Para Brahman. It is Its nature.

The body of God is Aprakritika. It is not made of Prakriti. It is Chinmaya. Knowledge itself is His body. Bliss itself is His body. Peace itself is His body.

God does not work with any instruments. A potter needs instrument—a potter's wheel—and clay. But in the case of God, He simply wills, the world comes into being. His will is omnipotent.

Brahman is Akarta, Abhokta, Asanga, Sakshi. He is not affected by the good and evil of the Jivas, though He is the Indweller, the indwelling presence in all beings, He is not affected. So He is Asakta, Abhokta, Asanga, Sakshi. There are two birds in the tree of the body. One eats the fruits and is bound. One fruit is bitter. Another is sweet. But Ishwar or the Lord does not eat the fruits, so He is ever blissful, happy, not bound by Karmas. But Jiva is bound by Karmas, because he expects fruits.

God is Paripoorna, all-full. This world is Apoorna, not full. So there is misery, there is sorrow, there is pain, there is death. In a Paripoorna Being there is neither birth nor death, nor sorrow, nor pain. That is the reason why we have to strive for attaining this Paripoorna Being. There only all diseases, pain and sorrow melt. There is perpetual happiness, eternal bliss, immortal joy.

Brahman is Akasavat Sarvagata Nitya. In this world the thing that can be compared to Brahman is Akasa, not because Akasa is conscious, existence, knowledge, but because Akasa is subtle, Sookshma. So it is compared to Brahman. Brahman is Ati-sukshma, most subtle. Water is subtler than earth. Fire is subtler than water. Air is subtler than fire. Akasa is subtler than air. More subtle is Prana. Still more subtle is mind. And still subtler is Para Brahman. *Anoraniyan mahato maheeyan*—smaller than the smallest and greater than the greatest is Brahman. *Bahirantascha bhutanam acharam charameva cha, sookshmatvat tadavijneyam, doorastham cha antike cha tat.* He is within and without. He is Chara and Achara. Because of His highest subtlity, we are not able to realise Him. He is very near. He is the Indweller. He is far also.

He is far for those who have no discrimination, no dispassion, who are not endowed with the four means, but He is near to those who are endowed with the divine qualities, Abhayam, Sattvasamsuddhih, straightforwardness, humility, cosmic love, devotion to Guru. He is Desakala-vivarjita, Niralamba, Gaganasadrisha. He is compared to ether. There is no support for ether. Even so He rests on His own glory. He is all-pervading like ether. He is Atisukshma. He is eternal, homogeneous, without beginning, without end, infinite, eternal. That is the reason why you have to attain the Infinite Being wherein only you will find eternal happiness. An infinite Vastu, most subtle Vastu, can be an all-pervading substance, all permeating, interpenetrating like warp and woof.

So let us attain this most subtle Vastu, nearer to us than the jugular vein, nearer than breath, all-pervading, innermost Self. He is hidden by the veil of ignorance, which assumes various forms, of lust, greed, and hatred. So let us remove this veil of ignorance through Sravan, Manan, Nidhidhyasan (enquiry, reflection, meditation) and rest in our own Satchidananda Swaroopa. That is the goal. That is *summum bonum.*

ON SATSANGA

(Sri Swami Sivananda)

The Sanskrit word 'Satsanga' is the combination of two words 'Sat' and 'Sanga.' 'Sat' means existence-absolute ; which is Brahman. From the Upanishadic declaration we find सदेव सोम्येदं अग्र आसीत् एकमेवाऽद्वितीयम् "Existence alone (dear one) was this in the beginning, One alone without a second." *(Cchan. Up. VI. 21)* 'Sat' is the essential nature (Swaroop Lakshana) of Brahman which is the permanent entity in things that change, which is the only reality that upholds the world of appearance.

'Sat', with the attributes (Tatastha lakshana) of omnipresence, omniscience and omnipotence, is called Ishwara or Personal God. In short, Sat refers to Ishwara as well as Brahman, both ultimately being the one and the same reality.

'Sanga' literally means company or union. To be always in the company of the Lord, or to be established In Brahman, is the literal meaning of the word 'Satsanga.' But as long ignorance or Avidya remains, the direct realisation of Brahman is impossible. When ignorance is dispelled by wisdom, one's real divine nature reveals itself. This is the highest Satsanga.

The next possibility is to adore God with our unflinching devotion to him so much so that He has to assume for us a holy form, according to our desire, even as He did in the case of Gopis and various other devotees. The means to the realisation of this blessed end is also called Satsanga, or the company of the wise. The means being conducive to the attainment of the end, is also as important as the end, and is termed 'Sat-Sanga'.

Sat Purushas

In this sense Satsanga means the company of the Sat-Purushas, or those who have realised truth as well as those who are the aspirants after truth. Those who have renounced egoism, greed, lust, and other evil qualities are Satpurushas. Those who have attained equal vision, balance of mind, unflinching devotion to the Lord, are Satpurushas. Those who are endowed with peace, bliss, contentment, simplicity, fearlessness, humility, a face beaming with the glory of saintliness, are Satpurushas.

It is very very difficult to come into contact with a Satpurusha or a saint. It is more difficult to recognise a saint. A man of worldly Samskaras wants to weigh the degree of the saintliness of a sage by his own bias intellectual standard and finding him lacking in worth, discards him as a false saint and thereby he does not get the instantaneous benefit arising out of the contact of the sage. But even then his company exerts an inexorable influence on the person concerned, which he realises later.

Narada Rishi says in his *Bhakti Sutras ;* महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च—the company of the great is very difficult, inaccessible, but infallible.

Saints are the living manifestations of the Lord. Seeing a sage, meditating on him, remembering him, touching his feet, talking with him and living in his company, bring about a sudden inflow of God's grace into the individual, by which he gets immense spiritual benefit.

Glory of Sat-Sanga

Tulsidasji speaks of the glory of Satsang in the glowing terms : "O dear one, should you keep the happiness of heaven and all the higher worlds on the one pan of the balance and the happiness that arises out of Satsanga on the other, the latter will outweigh the former." (*Ram Charit Manas*) तदेव साध्यताम् तदेव साध्यताम् (*Narad Sutra, 42*). "Practice that alone, practise that alone" (i. e., Satsanga alone), declares Sri Narada.

There is no other boat to take you across the ocean of Samsara than Satsanga. Blessed is he who has come into contact with a Satpurusha, a realised sage. More blessed is he who has cultivated unflinching devotion to his feet, the most blessed is he who has attained communion with the consciousness of the sage.

In case the contact with the sage is not possible, one should try to be in contact with the sublime books like the Upanishads, the Gita, the Yoga-Vasishtha, the Ramayana, the Bhagavata, and so on. One should occasionally stay at holy places and there engage oneself in talking about or hearing of the glory of God. This also is Satsanga in a different form.

Whatever helps one towards the attainment of the purity of heart should be considered as Satsanga.

Benefits of Holy Company

1. One takes delight in the company of a sage and slowly begins to imbibe his saintly conduct and pure devotion.

2. One takes interest in hearing the glory of God, in singing His names, and in reflecting upon Him.

3. Such a person slowly gets detached from the sensual objects. His desire for sensual enjoyment perishes. He cultivates devotion to the Lord and yearns for His realisation.

4. He develops true Vairagya or dispassion. Consequently his mind, being freed from egoism, becomes serene, blissful and meditative.

5. Lust, greed, anger and all the evil Vrittis are destroyed, and he cultivates and develops all the 26 divine qualities that are described in the Bhagawad Gita.

6. Favour and disfavour, love and hatred, 'mineness" and egoism, doubt and ignorance, are destroyed.

7. The devotee delights in serving all the beings of the world with his body, mind and soul together.

8. He begins to see in all beings God, for ever and always.

9. The knowledge of the Supreme dawns. Perennial bliss, eternal peace and Para Bhakti or supreme devotion are attained.

10. Even the desire for liberation vanishes. One swims in the ocean of the Supreme Beauty of the Lord.

Saintly Characteristics

He who is kind towards all beings, who has no enmity with anybody, who is endowed with forbearance, truth, purity, equal vision, who does good to all, who is desireless and has self-control, gentle-disposition, correct manners, serenity, balance of mind, in whom cravings and pride are absent, who has absolute devotion to the Lord, who surrenders himself to the will of god, who does not aspire for honour but gives honour to others, who is the friend of all, kind and wise,—is a saint. (*Srimad Bhagavat*).

Sri Bhishma Pitamaha describes the characteristics of a saint in the Shanti Parva of *Mahabharata*,

"A saint does not eat meat, he is not disturbed by good and bad objects, he loves good-conduct. His senses are always under his control. He has balance of mind in happiness as also in sorrow. He is devoted to truth. He is generous and kind. He does not covet other's wealth. He gives honour to manes, gods and guests. He does good to all. He is brave. He follows the injunctions of Dharma. He never swerves from the path of truth. He is

ever ready to give up everything. He does not swerve from the rules established by the ancient seers. He does not threaten anybody. He is established in the vow of non-violence. He is free from lust, greed, 'mineness' and egoism. He does not follow Dharma for the sake of name and fame but this becomes a part and parcel of his nature. He is free from fear, anger, unsteadiness, and sorrow. He is not a hypocrite. He is truthful and simple. He is not elated by gain, neither he is depressed by loss. He is ever established in Sattwa. He has equal vision."

The Gita also describes the characteristics of a sage in the 12th Chapter, from the 13th Sloka to the 20th Sloka, and also in the 14th Chapter from 22nd to 25th Slokas.

Many other scriptures also describe the characteristics of a sage.

The Upanishad declares : "He who knows Brahman becomes Brahman." The glory of a sage is as infinite and eternal as that of Brahman.

God And His Devote

Sri Krishna declares in the Gita :

"The same am I to all beings ; to Me there is none hateful or dear, but those who worship Me with devotion are in Me and I am also in them." (Gita IX-29)

Though the rays of the sun fall equally on one and all, yet it is the faces of the diamond that dazzle more than anything else.

Though God is equal to one and all, yet he manifests more vividly in the heart of a sage, which is made transparent by purity, compassion, mercy, self-control, equal vision and wisdom.

In *Ram-charit-Manas* of Sri Tulsidasji, Saint Valmiki advises Lord Rama to reside in a spot befitting to His Divine Person :

"O Lord of Raghu ! Make your perennial abode the heart of such an one who never desires for any object and who has spontaneous and natural devotion towards your lotus feet."

The relation between God and His devotee has been described in three ways :

(1) Both are non-different because a true devotee has no separate existence apart from the Lord. The will of the Lord is the will of the devotee. The reflection of the sun has merged in the real sun. The salt-doll has become one with the ocean. The dew-drop has slipped in to the shining sea. The Jiva has merged in the Lord. When egoism has vanished no barrier separates the devotee from the Lord.

[2] From another standpoint of view, the Lord is considered to be the master and the devotee who has realized Him to be His messenger. One is not satisfied with the Darshan of a sage. The aspirant asks the sage : "Please show me the way to God-realisation. How am I to conduct myself for the attainment of the highest Purushartha or liberation ?" This proves that the Lord is greater than the saint. But this is a relative standpoint. A person still in bondage may come into contact with a sage but it is very difficult for him to realise the conciousness of the sage which is one with the Lord. As long as one does not realise this, the company of the sage will not be fully beneficial.

[3] There is still another view which holds that the sage is both the way and the goal and he is even considered greater than the Lord Himself. Saint Tulasidasji says ; "I have firm belief that a devotee of Rama is greater than Him." All the saints declare this statement unanimously, for the Lord manifests himself through saintly beings who personally inspire and guide the aspirant on the correct path.

How to Serve a Saint

One should serve a saint with body, mind and soul together for the attainment of God. Serving a saint for the sake of personal gain, or the good of relations or worldly honour or for any other selfish motive, is a great folly. Though his contact can give you success in all worldly endeavours, yet it is like preferring stone instead of diamonds.

One should not serve a saint for the sake of witnessing miracles.

Eating indiscriminately, remaining without clothing, having the power of converting a clod of earth into gold are not the characteristics of a real saint. Saintliness lies in purity, selflessness, humility, unostentatiousness, compassion, and similar qualities. He whose contact increases more dispassion, devotion, dedication, purity, faith and tranquillity in you, is a saint. You must have spiritual benefit from a saint.

Once a saint, in order to test his diseiple, ordered him to press his waist by the disciple's feet. He said "My waist is paininig. Will you, my dear disciple, press it with your feet." The disciple said : "Maharaj ! How am I to put my feet on your holy person ? That is a great sin."

The saint replied: "But are you not thus disobeying me, by putting your feet on my tongue ?"

One should learn a lesson from this example. One should exercise one's commonsense in carrying out the orders of the Guru. He should discard impertinance and develop true and lasting devotion to Guru.

Story of Haridas

Once Saint Haridas, a disciple of Saint Chaitanya Mahaprabhu, in course of his wanderings, reached a village. He used to engage himself day and night in the chanting of the Lord's name. A police superintendent who lived nearby was disturbed by his Kirtan. In order to lead him astray he devised a plan. He sent a very charming prostitute to the cottege of Haridas. But how can a saint waver from his unflinching devotion to the Lord, and none but Him. He did not stop his chanting of the Divine Name for the whole night, though the prostitute had come, but he was unaware of her presence. Next morning, seeing her before him, he said: "Please come next night. I may be able to talk with you then." So saying he resumed his devotions. "What sort of a man is he," she wondered. "But to-morrow I will be successful," thus thinking she went away.

The next night she again came with renewed enthusiasm. But again the same thing happened. She thought within herself, "He must have attained something more beautiful than myself. This must be the reason; otherwise he would have fallen a prey to my charm just as a moth falls into the flame. Let me also attain the beauty of all beauties which has intoxicated this saint."

Thus her contact with the saint transformed her. She began to yearn for the attainment of God. The saint gave her a rosary and ordered her to distribute all her wealth among the poor and to engage herself in the chanting of the Lord's name. In course of time, the unchaste woman became a great devotee of the Lord. She had the vision of God and finally attained the supreme state of Blessedness. Such is the glory of Satsanga.

FOREIGN CORRESPONDENTS TO NOTE

All associates of the Divine Life Society residing outside India and all those who are in touch with Sri Swami Sivanandaji Maharaj from abroad are requested to note that no remittance of money should be made by currency note through post, either for buying books, or as donation, or as subscription to any of the Society's periodicals. Money should generally be remitted through banks which are represented in India directly or indirectly. Small amounts such as for reply postage or towards the subscription of a periodical may be sent by International Postal Coupons, or in case of the Commonwealth countries and the British administered territories, by British Postal Orders.

The Secretary, The Divine Life Society, P.O. Sivananda Nagar, Rishikesh, U.P.

CONSCIENCE—IS IT A TRUE GUIDE ?

Sri Hafiz Shabbirul Hasan

Is Conscience reliable ? Does Conscience guide us rightly, when we are in a moral fix ? Is it really a guide which leads us to righteousness ? Should we depend on it and follow it ?

This is the discussion, the results of which are of far-reaching consequences. Virtue and evil are the two main concerns of life,—one should be sought and the other should be avoided.

This problem becomes still more important, when we see that people very often and mainly depend on the verdict of the conscience and regard it as the final authority for guidance.

The true value of conscience can be determined after studying what conscience is and how it is formed and developed. Can it be treated as a standard for Truth ?

Conscience, as we all know, is the inward monitor. It is a call from within to do an act or to avoid it. It is the authority which intuitively grants sanction for the commission or omission of a deed. Conscience is the voice of the self which says "yes" or "no", when we are involved in a moral struggle. Conscience is above reasoning and discussion ; it is a sudden dictatorial command to plunge deep in the depths of virtue or to rise high above the levels of vice.

The most important question, which we have to answer, is how the conscience of an individual is formed and developed. On it depends the value of conscience. If conscience comes directly as the Voice of God, or if it is an intuition purely spiritual, then of course, its dictates should be followed unflinchingly. But, on the other hand, if it is not a God-sent order, but is the outcome of our training, or environments, then, undoubtedly, its promptings should not be treated as fault-less and correct. The validity of such promptings may be questioned, as they may be of a baser and meaner self.

Conscience is not a ready-made faculty. Conscience develops gradually along with so many other potentialities inherent in human nature. Just as the mental faculties are developed, trained and moulded under so many influences of society, education, religion, profession and regional effects, so the conscience of a person grows and finally takes a particular shape, after undergoing numerous vicissitudes caused by the family traditions, social culture, educational attainments, religious biases and national training. It is due to so many different causes that the consciences of person of different religions or nationalities are different.

The conflict between the consciences of two persons will make the point quite clear. The conscience of a Hindu gentleman is perturbed, if a cow is slaughtered in his presence. On the other hand, the conscience of a Muslim is amply satisfied, if he has slaughtered her in the name of Allah.

Of course, if a child is brought up and trained under virtuous and truthful circumtances, he may develop a conscience which may guide him rightly in a moral conflict.

It is the untarnished and un-blemished bringing up which helps in developing inwardly pure and innocent sense of judgement. Faultless and un-biased feeling is the back-bone of the reliable conscience. The positive elements which adorn conscience are truth, courage and justice. The deeper the truth, the stronger the courage, the fairer the justice, the healthier the conscience.

The deepest truth, i.e., the revealed one is the only guarantee to sustain a conscience which can be relied upon and trusted in critical moments of moral life. The courage, obtained by rising above the fears of mortality, and associated with a keen desire for immortality can brace up a conscience to deal with the odds of this life.

Thus the guaranteed conscience, which can be the light for us is that conscience which has been from the very inception of life illuminated by the Absolute and the Infinite Light of Truth.

VIVEKACHUDAMANI

(Sri Swami Narayanananda)

विक्षेपशक्तिर्विजयो विषमो विधातुं
निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे
नश्येत्तदावरणमात्मनि च स्वभावात् ।
निःसंशयेन भवति प्रतिबन्ध शून्यो
विक्षेपणं नहि तदा यदिचेन्मृषार्थे ॥३४४॥
सम्यग्विवेकः स्फुटबोधजन्यो
विभज्य दृग्दृश्यपदार्थतत्त्वम् ।
छिनत्ति मायाकृतमोहबन्धं
यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥३४५॥

344 and 345. Unless and until the veiling power is completely removed, it is very difficult to gain victory over the projecting power. That covering over the Atman will naturally perish the moment the distinction between the seer and the seen is realised as that between milk and water. The aspirant doubtless becomes free from all obstacles, for there is no distraction on account of unreal objects. Well grounded discrimination brought about by clear knowledge distinguishes the Truth of the nature of subject and object. This cuts asunder the delusion caused by Maya and the liberated one does not come to Samsara again.

Notes : विक्षेप शक्ति विजयः = success over projecting power ; विषमः = difficult ; विधातुम् = to effect ; निःशेषम् = absolutely ; आवरण शक्ति = the veiling power ; निवृत्यभावे = the state of withdrawal ; दृग्दृश्ययोः = of the seer and seen ; स्फुटः = clear ; पयः = milk ; जलवत् = water ; विभागे = distinction ; नश्येत् = shall perish ; तदा = then ; आवरणम् = veiling ; आत्मनि = in self ; च = and ; स्वभावात् = by nature ; निःसंशयेन = doubtless ; भवति = becomes ; प्रतिबन्ध शून्य = without obstacle ; विक्षेपणम् = distraction ; नहि = not ; तदा = then ; यदि = if ; चेत् = there is ; मृषार्थे = for false objects ; सम्यक् = well ; विवेकः = discrimination ; स्फुट बोधजन्यः = born of well grounded knowledge ; विभज्य = dividing दृग्दृश्यपदार्थतत्त्वम् = the truth of seer and seen ; छिनत्ति = cuts asunder ; मायाकृतमोहबन्धम् = the bondage of delusion born of Maya ; यस्मात् = by which ; विमुक्तस्य = of the liberated ; पुनर्न = again not ; संसृतिः = samsara.

Commentary : The seer is 'Drik.' The seen is 'Drisya.' Avarana is the veil that covers the Truth. The Jiva is afflicted by this veil. This alone is the root cause of all suffering. When the veil of Maya is removed, one becomes free from all fetters.

When Avarana is removed one is not afflicted by distraction. One does not run after the perishable objects. All doubts vanish. The identification of body vanishes, when Avarana is removed. So removal of Avarana leads to the gradual dawn of Self-knowledge, just as, when the root is cut, the mighty tree withers in a few hours,

विषमः—It is difficult to get over Vikshepa (tossing of mind) but it is possible for the man of discrimination and determination. He conquers the enemy and soars high in the realm of bliss.

परावरैकत्वविवेकवह्नि
र्दहत्यविद्यागहनं ह्यशेषम् ।
किं स्यात्पुनः संसरणस्य बीज
मद्वैतभावं समुपेयुषोऽस्य ॥३४६॥

346. The fire of discriminative knowledge of the highest, which is Oneness, burns down the entire forest of ignorance. How can there be even the seed of transmigration for one who has attained the state of oneness or unity ?

Notes : परावरैकत्वम् = The one highest विवेकवह्निः = the fire of discrimination ; दहति = burns ; अविद्या = ignorance ; गहनम् = deep forest ; ह्यशेषम् = entirely ; किम् = what ; स्यात् = shall be ; पुनः = again ; संसरणस्य = of transmigration ; बीजम् = seed ; अद्वैतभावम् = the non-dual state ; समुपेयुषः = of one who attains ; अस्य = of one.

Commentary : Ignorance is compared to a big forest and knowledge to a spark of fire. The conflagration that results in the wake of the rising fire of discrimination leaves no trace of ignorance However big may be the forest the fire consumes it all. The aspirant attains the highest state when knowledge is attained. He is no more tossed in the ocean of ignorance helplessly.

Unity destroys duality. Ignorance is duality. When knowledge is attained there is neither duality nor ignorance. There is only light, knowledge and Oneness.

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।
मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥३४७॥

347. The disappearance of the veil takes place when the Truth is clearly realised. Then takes place the disappearance of false knowledge and of the pain that results on account of the distraction (Vikshepa).

Notes : आवरणस्य = of the veil ; निवृत्तिः = disappearance ; भवति = takes place ; हि = indeed ; सम्यक् = well ; पदार्थदर्शनतः = on seeing the Truth ; मिथ्या = false ; ज्ञानम् = knowledge ; विनाशः = destruction ; तत् = that ; विक्षेपजनितः = caused by distraction ; दुःखनिवृत्तिः = removal of pain.

Commentary : The fruit of knowledge is discussed here. The veil that covers the Atman is removed when knowledge of Self dawns. Atma-jnana removes all doubts. Knowledge acquired from study alone is not the real knowledge. Atma-jnana or direct realization dawns only through intuition. The usage of the word "Samyak" is indicative of true realization. "Mithya-jnana" or false knowledge is the result of ignorance. It perishes when self-knowledge dawns. Pains resulting from false knowledge are thereby removed. Thus the knower of the Atman crosses over all sorrows.

SYMBOLISM IN HINDU RELIGION

(*Sri Swami Sadananda*)

If we examine the symbolism in the Hindu religion now, it would appear that many prehistoric and non-Aryan ideas have got into the Aryan throughout the centuries but the Indian genius for giving philosophical interpretations was responsible for the preservation, even up to the present times, of many deities—with all their symbology—as gods fit for worship even by the enlightened thinkers and exponents of Vedanta philosophy.

Symbology in the Hindu religion may, for the sake of convenience, be grouped under two headings : (1) those that are found in relation to Mantras which are repeated by Sadhakas in the practice of Japa Yoga, and (2) those which are in conformity with the descriptions for deities that continue to be worshipped by some one or other of the different Hindu communities. It is needless to say that the idols of the deities installed in different places for worship are made in strict adherence to the descriptions. So, a separate study of the symbolism of the idols is not necessary.

The most prominent of the Mantras is the Pranava or Om. It consists of the three letters, a-u-m. This Mantra itself is a symbol representing, according to Patanjali's *Yogasutras,* God. The vibration of the Pranava Mantra is not the vibration of an audible sound. It is the vibration of the cosmic Sabda Brahman or the first manifestation of the primordial Purusha of the Sankhya philosophy. It is believed that it was from this vibration that everything in the universe evolved. It is greatly extolled in the Upanishads. Sri Krishna says in the Gita, "I am the syllable Om in all the Vedas." We cannot be sure whether or not the Yogi in Samadhi will be able to hear the "music of the spheres" as Om, but we can regard Om as the symbol which brings before all believers in Hinduism the picture of Ishwara, of the universe, and of anything and everything

that is lofty and sublime. Deep-rooted faith in the sanctity of the symbol Om is fundamental to belief in Hinduism.

Sound Symbols

There are, in the Hindu religion, several letters or Aksharas (literally, the imperishables) which the Mantra literature regards as Bija or seeds. They are Kleem, Aim, Sow, Hreem, Hram, Hroom, etc. To these sounds—or more correctly speaking, vibrations—are attributed mystic significance, and the Mantra Sastras state that the utterance of these sounds,—vocal but particularly mental, with great concentration—is greatly effective in bringing about a gradual transformation of the person repeatedly uttering them so that he becomes fit to have communion with the deities. The Bija-aksharas have, therefore, to be regarded as symbolical of the powers or Saktis of the particular deities invoked through them.

There are, besides Bija-aksharas, some words uttered before some Mantras are repeated. They are spoken of as either three or seven in number. The three are : (1) Bhuh, (2) Bhuvah, and (3) Suvah. The seven are : (1) Bhuh, (2) Bhuvah, (3) Suvah, (4) Mahah, (5) Janah, (6) Tapah, and (7) Satya. These words are also symbols conveying the seven higher worlds which sacred scriptures call, respectively, (1) the earth, (2) the mid-heavens, (3) the Swarga or heaven, (4) the Mahaloka, (5) the Janoloka, (6) the Tapoloka, and (7) the Satyaloka or the Brahmaloka.

The Gayatri Mantra consisting of twenty-four letters run thus : *Tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat.* It is also to be regarded as a symbol, though its meaning is in the form of a prayer to Savitr, the most revered and shining among the Devas, that our Buddhi (intellect) may be illumined. It has to be regarded as a symbol because of the word "Tat" which means "that." It refers to the unknowable Param Atma.

The Mantra for Siva is *Namah Sivaya.* This also is a symbol because one never knows what Siva is like but one firmly believes that by uttering this formula one can get into communion with Him.

Siva Linga

The same rule applies to all the other Mantras. In fact, every word is a symbol representing something that has a form.

Passing on now to the symbolism as found in the description of the different deities, we shall notice that there is a rational interpretation for most of the symbolic representations.

Every Hindu is familiar with the Siva Linga that is worshipped by the devotees of Siva. It was for long believed by foreigners and by even some Indians that the Linga is the phallus and the worship of Siva in that form is the survival of pre-Vedic and non-Aryan phallic worship. This theory has now been given up by all right-thinking people. It is a symbol (mark) representing the "thousand-faced, thousand-headed, thousand-eyed cosmic Being"—*Sahasra seersha purushah sahasrakshah sahasra pat.* Siva is given that form and worshipped because it is believed that in that form he gives lasting auspiciousness to the worshipper. Since He, in that form, integrates in Himself all the forms of the universe, the worshipper also is taken into Siva's form so that he is thereby guaranteed the highest of benefits he can aspire for through Siva-worship.

It is easy to understand that Siva appears as the greatest of Tapasvins (performer of penance) when He wears the Jata or the matted hair. But the meaning of the ornament of snakes is not so obvious. The interpretation is that the snakes on the body of Siva are symbolic of the sublimation of Tamoguna or the characteristics of darkness, wickedness or ignorance into Sattwa Guna or the characteristics of purity and goodness. The idea is that the only way by which the Tamasic Samskaras or the

innate impulses to do wicked deeds (symbolized by the poisonous snakes) can be transformed by sublimation into good impulses is by penance or Tapas, and the greatest Tapasvin is Siva Himself. It was because of His penance that He was able to take into Himself all the strength of all the Devas and, with their co-operation, to put an end to the great Asuras in the episode of Tripura Samhara.

Ganga

The Ganga on the head of Siva has a special significance. It is the quality of water to go down as it is the quality of fire to go up. The Puranas describe the body of Siva as Fire. It is only natural that it should be so because such Tapas as He does cannot but heated Him even to the extent of transforming Him into Fire itself. When the sparks come out of His third eye, they were sparks of fire, which had to be gathered so that Kartikeya might come into the world. If there is one excess calorie of heat in Siva's body, the Ganga would have disappeared as vapour. If, on the other hand, there was one drop more of cold Ganga, Siva as Fire would have been extinguished. But we find neither of these happens. The proof is that Siva is able to preserve the balance between the quality that will make one escape from the world in a high spiritual mood of absolute renunciation and the opposite quality of losing all spiritual consciousness and becoming immersed in materialistic pleasures. The symbol of Ganga on Siva's head therefore teaches us what is meant by equipoise or tranquillity, the quality characterizing a Jivanmukta or one who is free even in this world.

The crescent moon is symbolical of the dawn of wisdom coming in Samadhi to the practising Yogi. That wisdom is higher wisdom coming straight from Satchidananda and not the lower one of discrimination which all intelligent humans have.

Mace and Discus

Vishnu is depicted with four arms which bear respectively the conch, the discus, the mace and the lotus. Vishnu is called the Preserver. He is the husband of Lakshmi, the Goddess of prosperity. His first function is to illumine beings imprisoned in their respective bodies, in the different orders of creation in the universe. The force known as cohesion that binds together the different molecules in mineral kingdom stands as the barrier to their evolution into the plant kingdom. It has to be broken up. The Tamasic energy of the mineral must give place to Rajoguna whose mark is Chalana or movement. The need for such a breaking of the Tamoguna is symbolized by the mace in Vishnu's hand. When that work is done, the second stage in the evolution is reached. Life activity begins, for the mineral has got transformed into plant.

From the stage it is possible to establish a connection between one life and another, between the less evolved and the more evolved. This connection is symbolized by the discus or Chakra. That signifies movement. Just as the fly-wheel in the factory sets all other wheels in motion, the life-wheels or Jivas in the entire creation including the Jivas in the plants, are whirled by Vishnu's Chakra (the fly-wheel).

After that, the third stage is reached. The plant is transformed into an animal. The distinguishing mark of an animal is its voice. The most developed animal is man. His highest voice is Om. It is the sound that comes automatically from the conch when we hold it to our ear. The conch therefore symbolizes the third advance made by the Jiva—namely into the human kingdom through the guidance of Vishnu, the Preserver.

Last of all comes the symbol of the perfection of created beings. The Padma or the lotus is the thing on which Lakshmi stands. Lakshmi is the highest evolved among beings. The lotus also proves how the highest position is attainable though the origin is from mud or mire. Pankaja literally means born of mud.

So the created being or Jiva though he was

at first in the lowest, the mineral kingdom, was lifted up stage by stage till the highest place was given to it, the place of equality with Lakshmi Herself. That is the reason why Vishnu keeps the lotus in one of his hands.

(Courtesy : Bharatiya Vidya Bhavan)

VISION OF THE CROSS

(Sri P. K. Sundaram, M. A.)

Life of man has been a continual search for pleasure and peace and a ceaseless struggle for power, too. At the animal level, it is instinct that preserves and perpetuates the species. At the human level, the search for safety and strength channelled by planning and deliberate choice. Man presses into service the entire resources of his mind to gain an insight into the conditions under which he should live and to subdue and subordinate the elements to his demands. Either he surmounts the difficulties or circumvents them by inventing substitutes and alternatives. With his astute adaptability and intellectual nimbleness, man has made himself the lord of creation. The vital impulse that surges in him urges him on to wider visions, ampler living and nobler ideals.

Man has plumbed the fathomless depths of the mysterious universe. The Mt. Palomar telescope presents to him the limitless expanse of stellar space ; the photographic plates record the dim glimmer of the distant light-houses interspersed in the vast stretches of space which is for the most part empty. His own planet dwindles into utter insignificance in this awesome magnitude of cosmic extension. It is only a minor planet of a minor star. The dwarf revolves and hurries about in a remote corner and ploughs its lonely furrows while the colossal giants roar and run their courses in a callous unconcern. The shocking vastness and complexity of the cosmos has made the stature of man shrink to sheer nothingness and anonymity. Man stamps his footprints on the sands of time, and indeed in his anxiety to live, he has oftentimes hitched his wagon to the stars. His theoretical interest, the insatiable curiosity to know has elicited endless mysteries from nature. May be, the stars do not know him but he is satisfied that he knows the stars. The undisturbed contemplation of the four-dimensional continuum brings an extraodinary intellectual pleasure, for instance, to Albert Einstein. The urge to know is its own end.

The analysis of matter into its constituent quanta of energy is another glorious achievemant of man. As he has proved the macrocosm he has laid open the microcosm, too, for our view. From Rutherford and Planck to Oliphant and Oppenheimer, representatives of mankind have dedicated their precious lives to spot the mystery at its source, and induce matter to betray itself. To be shut up in their laboratories till the best years of their life are over and the vital spark of life gets inevitably dimmed in exhaustion, is the chosen mission of the contemplative man. He does this with an intensity of ardour and concentration which the lesser mortals, whose pleasures are immediate and easy, could not possibly comprehend, much less appreciate. Yet such has been the exhilaratingly compelling urge in man to expand the sphere of his consciouseness, to enlarge his being.

Long before man set about turning his thoughts outward, certain individuals, again unique representatives of mankind, have interested themselves in the affairs of the soul. They shut up their senses and focussed their attention within. They withdrew from the dust and heat of the arena into themselves to seek the source of life and consciousness. While the physicists sought the fource of matter, doctors of spirit experimented with themselves

to spot out the central mystery of life. They looked inward in a quest for the original principle, the vital light, the 'I.' In the process of this strange exploration into the intractable, their flesh was denied its due. They were lost to the world. The experiment with truth absorbed all their energy and time and there was little to spare for the life of the senses.

Jesus Christ and Gautama the Buddha, while their hearts bled in agony at the unsupportable misery of man finding himself crushed by fate with impunity, found the supreme beatitude in living to die for them. The adventure into the uncertainties and risks of the domain of the spirit must have been quite an exciting game to them. To deny all the supposititious half-truths of the ignorant world and to affirm the profound wisdom and the revealed truth, they constituted themselves into the scientists of the soul and discovered that to live is to die for others and to die so, is the only life worthliving. Christ died on the cross only to live in it for ever. Gautama left the world only to lift it.

Man seems to lack in nothing. In crises, moral and intellectual, he has masters of spirit and mind to look up to. He is a heir to a tradition which is as hoary as it is sound. There are prescriptions for every affliction of the soul and there are methodologies to overcome every intellectual inadequacy. Man has understood Mother Nature which nurtures him. He has had glimpses into the profound depths of spirit in him. He has set human history on its sound track and when its interests demanded his life, he has willingly submitted to the demand.

Yet, thanks to the inhuman uses to which man's sublime knowledge is put today, fear and unhappiness are writ large on this fair earth. While man has every reason to be happy, he does everything to produce unhappiness. Every moment seems to be critical. Uncertainties hang on him like Damocles' sword and he is under a perpetual tension.

This situation throws an open challenge to the essential sanity and wisdom of man. Throughout the centuries, man has struggled to learn to live. His knowledge of the material universe and the sublime spiritual tradition which he has inherited should provide him with an insight into what makes for life, and what for death and destruction.

Man is dazed by his new sense of power and his head is turned. He is forgetting his past, the ceaseless and strenuous struggle that man had to carry on to find his soul and to live in peace. Impurities are fast accumulating in his heart. The place of Christ is in the heart but from there he is being evicted forcibly by the predominant lower nature. Man has forgotten that the Bible one quotes is not merely a proud possession to be adored but a principle to be translated into the conduct of life. The word should become the flesh. The idea should transform itself into the very marrow of our substance.

Religion asks man to surrender, if necessary, his life in the cause of truth and love. While religion demands the abandonment of one's little self in the cause of truth and love, science has, on the other hand, endowed man with new and enormous powers over nature. Science has given us the possession of things ; religion insists on self-possession.

The statesmen and the administrators of the world would do well to possess themselves first before using their powerful possessions. People kill people to save themselves. This is the position to which man has miserably reduced himself to. Mistrust and suspicion, hatred and jealousy, the primeval forces of the anti-Christ camp, are rampant.

But from the cosmic perspective, earth is trivial enough ; on this planet man's history is quite recent and short. His physical size is laughably small. Yet the dimensions of his spirit are immeasurable and know no boundaries.

His capacity to sacrifice and to understand is limitless. In a strange universe man has founded a hearth and home on earth to live. But now the mystery of the atom, which he laid bare by his God-given uncanny intellect, threatens his own existence.

Which is he going to choose ? Life or death ? Whatever he does, and before doing it, let him only lift his eyes to the stars and see amidst their spheres the vision of the Cross and the Crucifixion. He can hear the distant words coming from the bosom of space : "God ! Pardon this Man. He knows not what he does."

An Imaginary Tale

STORY OF THE RING FINGER AND THE INDEX FINGER

(Sri Swami Sivananda)

Once there arose a dispute between the ring finger and the index finger as to which of them was superior. Each contended that one was superior to the other. In support of its contention the ring finger said. "I am certainly superior to you, O index finger. As my very name indicates, I am the finger whom people adorn with costly, shining rings, including their beloved marriage rings. In every religious rite, before honouring the gods and manes, the Hindus first honour me by putting around me the sacred Pavitra, ring made of the holy Kusha grass. In all religious functions of the Hindus my help is sought, whereas your use is considered as inauspicious, and you are not used. At the time the Hindu child is made to write the alphabets for the first time on a plate of rice, it is with me that the child writes them; while rolling the beads when doing Japa, people use me, but not you ; while offering flowers to the Lord in worship, my help is availed of, but not yours ; while doing Pranayama, people use me, but not you. You are disliked by the orthodox community."

The index finger disagreeing with the contention of the ring finger retorted in an angry vein. It said, "O ring finger, do not boast yourself unnecessarily. I am definitely superior to you. The great Rishis of India take resort to me for forming their mystic sign called the Chin Mudra which gives them indescribable peace and poise. Whenever before mammoth gatherings, the speakers say that God is one, they lift me up and thus give me the honour of representing God before so many people. I serve as a medium for imparting knowledge, for whenever any person, object or place has to be pointed out to another, people invariably use me. Those who play Tabala and other Indian drums use me more than they use you. I am the sole refuge of the 'sight system' typists, while the 'touch system' typists use me more than they use you. For writing I am used, but not you ; for tapping doors, in order to get them opened, I am used, but not you. People use me more than they use you, because I am more efficient. Further, I am a Vairagi ; I do not crave for rings of gold, whereas, as your name itself shows, you are greedy after rings and you tax heavily the finances of the people. How cruel you are !"

Thus while the ring finger and the index finger were disputing and arguing, each to each to establish its own superiority over the other, a mendicant happened to appear before them and enquired the cause of the dispute, and assured them that he would try to settle it. He addressed them in a kindly manner and gave them the benefit of his wisdom. He said :

"You have been arguing with each other in vain. By establishing one's superiority over another, one cannot get peace or real happiness. On the other hand, peace is in the hearts of those who are humble, and who are

free from egoism. The Vedantins say that ego is the original cause from which originate desire, likes, dislikes, actions and bondage which constitute Samsara and which keep the Jiva in the vicious circle of births and deaths. Immortality or escape from the wheel of births and deaths is attained by annihilating the ego and not by fattening it by boasting oneself and trying to establish one's superiority over another in point of status, efficiency, knowledge or Vairagya. The way to Liberation lies in the renunciation of all that binds one to Samsara. '*Thyagaenekena Amritatwamanasuh.*' And what constitutes real renunciation is the renunciation of the ego.

"The end and the aim of all Yogas—Karma Yoga, Raja Yoga, Bhakti Yoga and Gyana Yoga—is the eradication of the ego.

"The Raja Yogi removes the ego by controlling all the mental modifications, since the ego cannot exist without the functioning of the mind. The Gyana Yogi eradicates ego by disconnecting himself from the body, mind and intellect through an analysis of the dissimilar nature of the Self on the one hand and the body, mind and intellect on the other. Because, divested of the body, mind and intellect, the ego vanishes by itself and in its place is experienced the pure Satchidananda, and Existence-Knowledge-Bliss.

"A Bhakti Yogi surrenders his body, mind and intellect to the Lord or Guru (Guru being no other than the Lord), and thus when his surrender becomes perfect, he naturally has disconnected himself perfectly from the body mind and intellect, and is established in his essential Satchidananda Swarupa, free from all traces of ego, since the ego cannot exist without the body, mind and intellect to operate through.

"The Karma Yogi practises Karma Yoga, adopting the attitude either of a Bhakti Yogi, (feeling that God or Guru works through the body, mind and intellect which are His instruments and remaining unaffected by praise or censure, success or defeat, knowing that all these belong to God or Guru or His instruments, and the body, mind and intellect, which are actors, he himself being the actionless Satchidananda Atman) or of a Gyana Yogi, (feeling that he is not acting, but the body, mind and intellect which are the products of Prakriti are acting, he himself being the actionless, Satchidananda Atman, and becoming neither elated by praise or success nor depressed by censure or defeat, etc. belong to the body, mind and intellect, the actors, and not to him, the pure, actionless Atman,) and thus the Karma Yogi eradicates the ego.

"Pride is diametrically opposed to surrender, as it presupposes the absence of surrender of the body, mind and intellect, whose efficiency is the cause for pride. Pride denotes that one is not established in Gyana Yoga, because pride springs from one's identification with the body, mind and intellect, whereas the process of Gyana Yoga is the separation of oneself from the body, mind and intellect. Pride connotes that one has not progressed in Raja Yoga, because pride is a Vritti of the mind, and a Raja Yogi is supposed to control all Vrittis. The presencc of pride denotes that one is not a good Karma Yogi, because Karma Yogi is either a Bhakti Yogi or a Gyana Yogi in essence.

"All Mantras of the Hindus contain the word 'Namah,' such as *Om Namo Narayanaya, Om Namo Bhagavate Vasudevaya.* 'Namah' implies surrender. Prostration to God without surrender to His will is meaningless. The highest and ninth stage of Bhakti Yoga is Atmanivedan or self-surrender. Bhakti Yoga is in one word 'surrender', and since a man of pride cannot do any surrender, pride is the enemy of Bhakti Yoga, and as already said, it is the enemy of all Yogas.

"Therefore, O fingers, I advise you to be humble. Humility is the secret of peace. Surrender to God by Whose power and grace you exist, function and argue. The moment He withdraws His power from you, by putting the life's switch off, you will be fit only to be turned into dust or ashes. Realising that life is His greatest gift, live it in His remembrance, in His service, by doing your allotted duties in a worshipful spirit. Then you will attain peace here and hereafter.

"There is no one who is inferior or superior. There is no work which is superior or inferior. Superiority and inferiority are the creations of the ego due to bad understanding. Realise this and be humble."

WHO IS A GENTLEMAN ?

(Sri Swami Sivananda)

He who is gentle and noble
Is a gentleman.
He who is courteous and polite
Is a gentleman.
He who is sincere and straightforward
Is a gentleman.
He who is self-controlled and truthful,
Who is devoted and disciplined,
Who is pious and pure,
Who has equal vision and a balanced mind
Is a gentleman.
He who has inner Atmic life
Is a gentleman.
Glory to such a gentleman !

AT THE SHRINE OF BLESSEDNESS

Besides the routine daily worship at the Viswanath Mandir, situated at Sivananda Nagar, Rishikesh, special worship with Abhishek and Archan are also offered here, and Mahamrityunjaya Japa and Havan performed for the health, longevity, peace, prosperity, as well as for recovery from disease, of many devotees, on request.

Special ceremonial worship is offered on appropriate occasions. The Vigrahas of Siva, Krishna, Ramachandra, Lakshmana, Janaki, Hanuman, Ganesha and Devi, are worshipped in this Temple. From time to time, Atirudra Abhishek and Havan are performed for general welfare and peace in the world, when Mahatmas and Daridranarayanas are fed.

The Temple also holds prayers for the peace of the departed souls, on request by their relatives. Some devotees conduct daily worship on their personal behalf while some others offer worship only on special occasions. Particulars can be had from :

The Manager, Sri Viswanath Mandir, P. O. Sivananda Nagar, Rishikesh, U. P.

WHAT DOES NEW YEAR MEAN TO YOU ?

(Sri Swami Chidananda)

[N. B. Though the following speech was delivered on 31st December, 1956, it is pertinent to the occasion of the New Year's Day which will be celebrated by the Hindus during this month.]

Revered Immortal Atman,

I have addressed you as "Revered Immortal Atman." This form of address contains the the message for the New Year. Indeed, whenever Swamiji writes a letter, He does not begin it with "My dear John" or "My dear Govind." He begins with "Revered Immortal Atman," or "Glorious Immortal Atman." This single mode of address itself forms the entire message to mankind. Be aware of your real nature. Do not be under the delusion that you are this physical body, which is perishable and ever changing. Do not think that you are this ever fluctuating mind. You are the blissful, immortal Atman.

This mode of address contains the quintessence of all teachings. That Light which is there eternally pervading everything, that Light thou art. The very mode of addressing gives your essential nature. When I address you that way, it contains the New Year message. When the day dawns tomorrow, do not have the feeling that 'I am this body,' 'He is my friend,' 'He did good to me,' 'He did evil to me.' Instead, have the feeling of divine oneness. The Self which is in me alone is in all. "I am all purity. No evil feeling can arise in me, because I am made of God. God is indestructible. I am heir to the Immortal Kingdom of God. I am the Emperor of emperors." Let this new feeling pervade your consciousness in the New Year. Completely shed off yesterday's consciousness. If you have been feeling that you are this little personality, now feel that you are not this personality.

The coming part of your life should be utilised to realise this great message of the scriptures. The message of the scriptures is not confined to the particular person to whom it is addressed, but all such messages are universal in their application. Vasishta did not instruct Rama, only for the sake of Rama. Anusooya did not instruct Sita, only for Sita's sake. Yaksha did not talk to Dharmaraja, only for the latter's sake. Their instructions are meant for all.

This reminds me of an interesting story. Once an orthodox Pandit used to conduct a certain Katha daily for one hour. Once while conducting the Katha he had occasion to explain the various kinds of food, Satwic, Rajasic and Tamasic, and in his discourse, he said that one variety of vegetables, viz., brinjals, should be given up. His wife was also listening to the discourse. After the Katha was over, he and his wife returned home. The wife asked him, "What shall I prepare for the night ?" He mentioned the same vegetable, which he had said that people should not take. The wife was astonished and said. "You told those people that brinjals should not be taken." The Pandit replied. "You woman, you do not understand. The thing that I asked them not to eat is the vegetable in the book, but not the vegetable that is in your kitchen. Go and prepare it." This mentality should not be there.

In books you read that you are the Atman. You appreciate and say, "What a beautiful, sublime Vedanta is there in that book !" If wonderful Vedanta is there, it should come in your actual life. Otherwise it is useless, though it may mean good sales for the book seller. Vedanta should come in action. The life of man should be transformed. In this New Year, let us all bring Vedanta into our actual life. Let our life be pervaded by Yoga and Vedanta. That is the New Year's Message.

I will tell you one fine observation. Supposing we sit at the feet of saints and they go on giving their Upadesha. When they talk about the usual human weaknesses, like selfishness, etc., supposing there are hundred people hearing. They all hear and enjoy the little jokes and funs when the speaker points out particular common human weaknesses. Even when Swamiji sometimes speaks and points out the common failings of man, we think that this vice belongs to another person, but we never think that any of the vices belongs to us. We never feel that we have that particular vice and that we should correct ourselves. We enjoy the lecture thinking that the weaknesses mentioned belong to someone else. On the other hand, when such defects of man are mentioned, you must always find out which defects belong to you and try to remove them. "This is the weakness that I have got. I must remove it." If this attitude is there, your evolution will proceed with electric speed. Only after cutting and polishing several times the diamond shines. That is the shape our life has to take.

"New Year." The words themselves are significant. You should become new. The old is past. Another meaning it conveys is that you have got the whole year to become new. It gives us threehundred and sixtyfive golden days. Make use of them. You have a garment studded with threehundred and sixtyfive jewels. All the threehundred and sixtyfive days you have got to become new. What is meant by becoming new? It does not mean that you have to change your nose with plastic surgery so as to make it attractive. It does not mean that you should put on nice clothes on the New Year. No. It does not mean physical renewal. It is renewal in the sense of total renewal of one's consciousness, and one's mode of thinking and feeling.

In what way one's mode of feeling and thinking can be renewed? Have a new vision. "Udaracharitanam Vasudeva Kudumbakam." To those who are large hearted, the whole world is their kith and kin. Such a man feels as though he himself is suffering when he finds some one else suffering. He feels that his brother is suffering, when he sees anyone suffering. But a man of little heart feels that this is his, this is some one else's. Therefore, have love, affection, regard for every one. Let us behold the earth with the vision that everyone is our own kith and kin. Have self-denial. And then have a still newer vision. Let the aspirant see the whole world as God. See everything as manifestation of God Himself. See Divinity alone everywhere. That should be the new vision. This new light should come to all.

Worship the world, looking upon it as Manifest Divinity, in cosmic form, even as Arjuna saw the whole universe as the Lord's Viswarupa. Let our thoughts be renewed. Let us not have Raga-Dwesh. "Let him do anything. I will forget it." Let us have this attitude. Forget all evil. See no fault. Fault-finding nature is the surest way of accumulating all defects within ourselves. The more you see faults in others, the more your mind dwells on those defects, and the more you develop these defacts in yourself. If you hold a negative thought for a long time, it becomes a trait of your own nature. Instead of finding fault in others, pray to God, "O God, let me not have this fault-finding nature." If someone says something, you are annoyed. Determine, "I will not get irritated, under any situation." Your iife should be characterised by unruffled serenity. Perfect serenity should be your new reaction to disturbing situations.

Let our vision be new. Let our thoughts be new. Let our feelings be new. Let our reaction to surroundings be new. In all these things, we have to renew ourselves, The way we think, the way we behold the world, the

way we react to surroundings,—let us renew ourselves in all these. Let us see everyone as a manifestation of God. Let us not take in anything that is bad. Let us not hear what is evil, let us not speak what is evil, let us not think what is evil. Let us see only what is good. Let us hear only what is good. Let us speak only what is good. Let us think only what is good. Let us do only what is good. Let our hearts feel only that which is good. Let us thus pass from all that is bad to all that is good. Let 'tomorrow' mean to us a life of progressive goodness, talking no evil, feeling no evil, but living a life of goodness, let us march progressively towards Godliness. Let this be to us the meaning of the New Year.

YOGA PRASHNOTTARI

(Sri Swami Sivananda)

Question : Should one do during Surya bheda Pranayama all three bandhas i.e., Jalandhara, Uddiyana and Mula bandha ? If so, when should be done the Uddiyana bandha, after Kumbhaka or after Rechaka ?

Answer : There is no Uddiyana bandha in Sooryabheda Pranayam. Moolabandha starts at the beginning of the inhalation and continues till the end of Kumbhak. Jalandhara bandha starts at the beginning of Kumbhak. So during retention both the bandhas should be practised.

Question : What is the technique of concentration on the 18 parts of the body as advised by Sage Yajnavalkya for the purpose of attaining Prathyahara ? Please explain fully.

Answer : The technique of concentration as given by Sage Yajnavalkya involves a process of withdrawing the mind and Prana gradually and step by step from one part of the body to another, starting from the two big toes of the feet and progressing upward by a series of successive acts of such concentration-cum-withdrawal, through the several occult centres of the body, leading finally to the crown of the head. The 18 parts mentioned by Sage Yajnavalkya are given below. By this process the mind and Prana are totally drawn away from the eniire body and finally centered in the top of the head where the practitioner dives into deep meditation.

1. Great toes. 2. Ankles. 3. Middle of shanks. 4. Part above shanks and below knees. 5. Centres of knees. 6. Centres of thighs. 7. Anus. 8. Centre of body (just below waist). 9. Genitals. 10. Navel. 11. Heart. 12. Pit of the throat. 13. Root of palate. 14. Root of nose. 15. Eye-balls. 16. Centre of eye-brows. 17. Forehead. 18. Crown of the head.

It is when the senses are active that the mind becomes outgoing. Thus concentration is retardad. The senses are made active by the play of Prana. With the withdrawal of Prana; the different parts of the body are rendered quiscent and their activity inhibited. Here in this technique the effective withdrawal of Prana is achieved by the withdrawal of the mind. It is not so much by a process of Pranayam, but the making use of the interconnection between the Prana and mind that this withdrawal of Prana is affected. When the mind is firmly withdrawn after a short spell of deep concentration upon a particular part automatically together with the ingoing mind the Prana too gets withdrawn. Prana follows the unmind.

Thus, stage by stage, the Prana is withdrawn from the big toe upwards right up until it reaches the region of the crown of the head by which time the meditator is, as it were, oblivious of the body. In this state the meditation proceeds disturbed and becomes very effective.

This is one of the processes to enter into

undisturbed and intense Dhyana. Sit upon your Dhyana Asana. Create the right mood and Bhav by little chanting of Pranava Mantra (OM). Next negate the entire phenomenal universe, including this earth. When you reach the state where you are only aware of the body, then commence this process of withdrawal. Closing your eyes first direct your entire mind upon the two big toes. Concentrate there. Then gradually draw up the mind from the region of the toes to the next point viz., the ankles. Now concentrate here. Then withdraw yourself to the third point i.e., middle of the shanks. Concentrate here. Next withdraw into the fourth part, and so on. After a few days progress, depending upon the interest and the earnestness with which you do it, you will be able to go through the entire series of 18 parts and reach the seat of meditation on the crown of the head within a short time after taking up your seat in the meditation Asan.

Question : Please explain in some detail the practice of Shuddha Mudra ?

Answer : "SHUDDHA MUDRA." Your revered self has not stated from what context you are making your reference to this Shuddha Mudra. In Yoga many of such terms are used in different senses by different people. Some times the Kriya or Mudra is given various names also. It is, therefore, not quite clear whether your goodself is alluding to this Mudra in any special sense as it is used by some specific school of Yogis.

Apart from any implication in Yoga this term may have come to acquire through usage, actually Shuddha Mudra in reality signifies an inner state of the Sadhaka in his Yogic ascent. It denotes that state of perfect internal purity wherein all impure Vasanas have become subdued and no unholy thought, sentiment or emotion arises in the consciousness of the meditator. It is akin to Sattwa-patti. The Yogic practitioner is said to manifest the Shuddha Mudra when having overcome the Tamoguna and Rajoguna Prakriti he has become established in perfect purity of heart and mind. It is that ideal state of perfect Chitta Shuddhi where the aspirant has attained mastery over his lower nature. Shuddha Mudra is thus the precurser and usherer of the stage of true and effective meditation. It is in this serene, unblemished state when the Yogi attains the inwardness of Dhyana that real spiritual life may be said to have commenced.

Question : Please give the esoteric significances of Surya Kala, Chandra Kala and the ever flowing Amritam.

Answer : Amritam is infinite bliss, otherwise known as Poornanandam or Bhuma. Surya Kala is the Chit energy manifesting itself as both knowledge and power. It is received by the Yogi when he is in the fourth stage of Savikalpa Samadhi which is known as Nirvichar Samadhi. Chandra Kala is the Chit energy as it is received by the Buddhi when it has subordinated all the three Gunas and is in the state known as Dharma Megha Avastha or the condition when it is filled with the energy of the Chit just as the cloud is filled with water particles in the form of stream. In the latter stage the Jiva is still conscious of the separateness from the Atman although he is enjoying the bliss. This is in the earlier stages of Savikalpa Samadhi. It is also known as Sa-Ananda Samadhi.

Question : How is Kevala Kumbhak done ? The practice is not quite clear. It is said to be a Kumbhak without Purak and Rechak. This is not intelligible, for necessarily before the Kumbhak there has to be either inhalation or exhalation ?

Answer : Your query on the practise of Kevala Kumbhak is not surprising, for it seems to be impossible to do Kumbhak without doing either Purak or Rechak. But, however, what is meant is that for Kevala Kumbhak the

retention is suddenly performed at any given moment when the mind is just about to get concentrated.

This sudden cessation of Prana at that particular, crucial, psychological moment becomes of immense help to the Yogi in arresting the mind, which is already assuming the mood to Dharana. Hence, Kevala Kumbhak is an invaluable aid to Dhyana. You will, therefore, see that this act of Kumbhak is not preceded by any deliberate process of either inhalation (Purak) or exhalation (Rechak). It may, therefore, be best described as the *abrupt stoppage* of the breath. The Yogi does *not deliberately perform* either Purak or Rechak before he does Kevala Kumbhak. He gets into Kevala Kumbhak in whatever state the breathing may be at that moment. It may be in the middle of an inhalation or in the middle of an exhalation. The breath may be partially in or partially out. Or again, the breath may be totally fully inhaled or totally exhaled. But whatever the condition be, the moment concentration supervenes the meditator immediately arrests his breathing in Kevala Kumbhak. I am sure the matter is perfectly clear.

Question : In my work of spreading the knowledge of Yoga, do you have any special advice to give me ?

Answer : Side by side with instructions of practical Yogic processes, place always stress upon the great importance of Sadachara, Yama and Niyama. Inspire the students with the noble idealism. Spur them on to strive for a life of lofty virtue, active goodness and selflessness. You must stress the need for self-purification and self-mastery. But the true inner Yoga is the transformation of the essential nature of man. The lower human nature should gradually give place to an illumined divine nature through a process of spiritualisation of the entire being of man. This should be brought home in an effective manner, yet withal with great sympathy, understanding and insight. The aim is to attain divine consciousness.

AVENUES OF DIVINE LIFE

Any aspirant who wishes to lead the Divine Life of truthfulness, non-violence,, self-restraint and purity can become a member of the Divine Life Society, irrespective of caste, nationality or religion, on payment of an annual membership fee of Rs. 2/8 which is to cover the subscription to *Wisdom Light*. An admission fee of Rs. 5 is initially charged to provide the new members with a publication of Sri Swami Sivanandaji Maharaj, some spiritual tracts, a few self-culture diary and resolve-forms, and a rosary.

Any group of individuals, wishing to practise and spread the basic fundamentals of spiritual culture and to do some selfless, humanitarian service, can open branches of the Society, including Ladies' and Students' Sections, in consultation with the headquarters. The branches of the Divine Life Society are required to pay to the headquarters an annual affiliation fee of Rs. 12 which meets the subscriptions to *The Divine Life*, *Wisdom Light* and *The Branch Gazette*.

Secretary, Divine Life Society, P. O. Sivanandanagar, Rishikesh, (U. P.)

ESSENTIAL AND NON-ESSENTIAL OF RELIGION

(Sri Swami Sivananda)

Religion is the link between man and God. Every religion always established a relation between man and God or Infinite. Religion should give shelter even for the worst type of sinner. It must be perfectly tolerant, broad and catholic.

Religion lays down the laws of life. Religion teaches us how to lead a divine life. Man cannot progress spiritually without religion, just as a tree cannot grow without water and manure. Religion is the support that helps us in climbing the steep and narrow ladder of emancipation. It is the most important factor that helps the earnest spiritual aspirants in understanding the principles of oneness of life and universal love.

There is a supreme Lord, who is all-prevading, immortal, infinite, omnipotent, omniscient, eternal, perfect, ever-pure, self-existent, all-merciful, all-blissful. We can attain eternal bliss, immortality and everlasting peace by attaining God-realization. All religions admit this unanimously. This is the essential of all religions.

To attain Godhead one should be truthful, humble, pure, compassionate, dispassionate, forgiving, tolerant, unselfish, desireless, 'I' less, mine-less, generous, charitable. All religions admit this unanimously. This is the essential of all religions.

To realize God one should develop universal love. He should have ethical perfection, self-restraint, the spirit of self-sacrifice, good conduct, devotion to saints and God. He should study holy scriptures and have perfect faith in the existence of God, in the scriptures and in the words of Guru. All religions admit this unanimously. This is the essential of all religions.

To come face to face with God one should pray and meditate regularly. He should roll the beads, repeat the Lord's name and sing His glory. He should be in reclusion sometimes. He should be in the company of the saints. He should serve the saints, the poor and the sick. He should lead a simple life and avoid all luxuries and should fast when the senses become turbulent. He should control the senses, reduce the wants and subjugate the mind. All religions admit this unanimously. This is the essential of all religions.

To commit adultery is a sin. To rob other's property is a vicious action, to tell lie is bad. To hate others is wrong. To kill another man is a crime. All these evil deeds will bring down a man to the level of a brute and throw him in infernal regions. All religions admit this uanimously.

You must be able to differentiate the essential from the non-essential in religion and philosophy, through the power of pure reason and discrimination. Then only you can be happy. The essentials of all religions are one and the same. They all agree. Religions differ only in non-essentials.

You may dress in simple clothing in any way you like. You may eat simple food in any way you like. You may dress your hair in any way you like. These have nothing to do with meditation and religion. Real religion and philosophy is beyond the senses and intellect.

Real religion begins when one has gone above body consciousness. Real religion begins when one has gone beyond the petty customs, manners and conventions. These are all meaningless social bindings. They have nothing to do for a man who has expanded himself.

Be catholic and liberal in your views. Expand. Ignore trifles. Rise above the petty customs, ceremonies, touchism and kitchenism and markism. Look to the internal fundamentals or essentials. Ignore non-

essentials. Unite with all. Pull out anything that separates and divides you from your neighbours. Then you will find the unity of religion, unity of philosophy, unity of Self. Then and then alone you will be in bliss and knowledge.

The ideals and principles of all the religions are always noble. But practice needs sincerity, which is rarely found among us. Many preach Buddhism, but no one gives up the desires and Himsa. Many preach Christianity, but no one practises love and forgiveness. Many preach Islam, but no one recognizes the brotherhood of man. Many preach Hinduism. but no one realizes the divinity in all. Hence the world is wicked, not for want of truth, nor on account of religions ; but alas ! it is wicked for the lack of true followers of these Ideals and religions. If everybody instead of suggesting promulgating these old Truths, practises them, he can alone do much benefit to the world. Practice instils truths into the hearts of men, whereas preaching amuses their ears. Preaching has become the lifehood of men while practice has become their object of of scorn.

PRIERE UNIVERSELLE

(*'Universal Prayers' by Sri Swami Sivanandaj Maha·aj Translated into French by Sri Swami Dayananda*)

O Dieu de compassion et d'amour,
Je me prosterne devant toi et je te salue !
Tu es Omnipresent, Omnipotent, Omniscient ;
Tu es Existence-Connaissance-Beatitude ;
Tu es dans le coeur de tous.
Donne-nous un coeur comprehensible,
Une claire vision des choses, un esprit harmonieux,
La foi, la devotion, la sagesse.
Donne-nous la force spirituelle interieure
Pour resister a la tentation et maitriser notre esprit.
Delivre-nous de l'egoisme, de tous les desirs immoderes, de la haine.
Remplis notre coeur de toutes les vertus.
Laisse-nous te voir dans tous les noms et dans toutes les formes.
Laisse-nous te servir dans tous ces noms et dans toutes ces formes.
Laisse-nous toujours penser a toi.
Laisse-nous toujours chanter ta Gloire.
Que ton Saint Nom soit toujours sur nos levres.
Laisse-nous vivre en toi pour toujours.

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, Sivanandanagar (near Rishikesh U. P.) offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room come to about Rs. 2,000. For details please write to :

Secretary, Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.

UNIVERSAL PRAYER IN DIFFERENT LANGUAGES

[The Voice Publishers of England have translated their Universal Prayer into nine languages from original English. These translations, together with the original, which commonly represent the outpourings of the devotee beseeching the grace of God, are given below.]

English

Universal Prayer

O Light of God, illumine our minds.
O Love of God, fill our hearts.
O Power of God, direct our wills.
O Light, Love and Power, stream forth
And bless all mankind.

French

La Priere Uuiverselle

O Lumiere de Dieu, eclaire nos ames.
O Amour de Dieu, remplie nos coeurs.
O Puissance de Dieu, dirige nos volontes.
Que la Lumiere, l' Amour et la Puissance
S'ecoulent et benissent toute l'humanite.

Italian

Pregiere Universale

O Ghiaro de Dio, illuminare nostro mente.
O Amore de Dio, abbraccio nostro cuore.
O Forza de Dio, diretto nostro volont.
Lasliare Illuminare, Amore, e Forza,
Versare e benedire tutto uomini.

Dutch

Het Universele Gebed

O Licht Van Got, verlicht onze Geesten.
O Liefde Van Got, vul onze harten.
O Macht Van Got, leid onze willen.
Laat Licht, Liefde en Macht stroom
Voort en zegen alle mensheid.

German

Das Allgemeine Gebet

O Licht Gottes, erleuchte unsere Gemuter.
O Liebe Gottes, erfulle unsere Herzen.
O Kraft Gottes, lenke unsere Willen.
Moge das Licht, die Liebe und die Kraft
Ausstromen und die ganze Menschheit segnen

Hungarian

Egyemetes Ima

Istene a fenynek, arasszad fenyedet lelkunkre.
Istene a szeretetnek, lakozz szivunkben.
Istennek hatalma, vezereld akaratunkat.
Hadd aradjon ki Feny, Szeretet es
Hatalom es terjessze ki aldasat
Minden emberi lenyre.

Polish

Powszechna Modlitwa

O Swiatlo Boza oswiec nasze umysly
O Milosci Boza napelnij nasze serca
O Potego Boza kieruj nasza wola
Niech Swiatlo, Milsoc I Potega promienieja
I Blogaslawia calej ludzkosci.

Spanish

La Oracion Universal

O Luz de Dios, ilumina nuestros mentes.
O Amor de Dios, llena nuestras almas.
O Poder de Dios, dirige neustras voluntades.
Ojala la Luz, el Amor y el Poder manen
Afuera y bendigan toda la humanided.

Hindi

Vishwa Prarthana

He Ishwariya prakash, hamare man ko
prakash man karo.
He Ishwariya prem, hamare dilon ko
tript karo.
He Ishwariya shakti, hamari atma ko
path dikhao.
Ishwariya prakash, prem aur shakti ka
vikash ho,
Aur sab manushyon ko kritarth karen.

Urdu

Duai Alam

Ay nure Khuda, hamare dilon ko munawwar
kar.
Ay mohabate Khuda, hamare dilon ko
barpur kar.
Ay kuwate Khuda, hamari rahnumai kar.
Roshni, mohabbat aur takat ko ane do,
Take tamam duniya ko ba barkat karen.

TITLE-AWARDS

The following is the concluding list of the recipients of the titles mentioned respectively, which were awarded by Sri Swami Sivanandaji Maharaj during the past two years in his capacity as the Chancellor of the Yoga-Vedanta Forest University. The earlier lists were published in the preceding issues of "The Divine Life."

Kavi-ratna : Bhagavat Prasad, Saurabh (*Chudamani*), Badrinath Ram, G. P. Susheela, Padma Bharataraja, Krishnamohan Srivastava, Khilaraj Sharma, S. Ambalavanan (*Mani*), Mukteswar Sharma, S. S. Srinivasan, K. Gangiah, Gopal Mai.

Jyotisha-kala-nidhi : Gopesh Kumar Ojha, Swami Nityananda (Madras), S. M. Sundararajacharya.

Adhyatma-ratna : Yamuna, K. Lilabai Kamath (*Jyoti*), Sumana, Ramdas M. Masurkar, Kusum.

Bhakti-ratna ; N. Krishnamurty, H. Gopalakrishna Pai, Leela Shenoy, B. Vaikuntha Baliga, K. Venkatesh Kamath, Sita Kamath, Sashikala Kamath, S. Sridhar, S. Balam.

Guru-bhakti-ratna : Padma Deshpande, Albert J. Van Gennep (Indonesia), Sumant Prasad Trivedi, Chandrakant Trivedi, Murarilal, Dhanam (South Africa).

Sraddha-ratna : Florence Theodora van Gennep (Indonesia), R. V. Sharma, Lalita Rao, Lt. Deshpande.

Sangita-bhushan : T. Menaka, K. S. Subramaniam (*Jyoti*), A. K. Bansal (*Ratna*).

Other Titles : Jnana-bhaskara : Mahamahopadhyaya Gopala Sastri ; Ramayan-gayaka-ratna : R. C. Joshi ; Seva-ratna : H. Upendra Shenoy, K. Sadasiva Rao, Raja Ram ; Sangitoddaraka : S. Sambamoorthy ; Strichikitsa-siromani : Devaki Kutty ; Upanyasa-ratna : R. Nagasundaram ; Bachelor of Raja Yoga : Ghatge ; Bala Yogi : Claus Pfeffer (Germany) ; Vinoda-kala-samrat : Gopalan ; Vinoda-kala-ratna : Jyoti, Suresh ; Kalari-payatte-ratna : K. R. Panickar ; Dhammacharya : Thitadhamma (Thailand) ; Siva-pada-renu : Swami Venkatesananda ; Adhyatma-mahavidya-vibhushita : Gauri Prasad ; Bhagavata-siromani : Swami Harisharanananda ; Vedaparangata : P. B. Annangaracharya ; Kamba-Ramayana-siromani : P. S. Sundaresa Iyer ; Ramayan-jyoti : N. R. Lakshminarayana ; Ramayan-katha-bhusan : Ladu Ramji Garg ; Veda-vedanta-purana-vachaspati : Kashi Viswanatha Ganapati ; Pravachana-ratna : Jagadish Chandra ; Bhagavata-ratna : P. S. Narayana Nambudri ; Veera-siromani : Kunwar Singh Bhandari ; Pravachana-keshari : Muthuramalinga Thevar ; Master of Journalism : T. V. Sivasubramaniam ; Laya-jnana-jyoti : Vadivel ; Shalya-sastra-acharya : Dr. B. N. Sharma ; Napita-siromani : Murari Lal ; Tirukkural-Kesari : V. Muniswami ; Bachelor of Philosophy : J. Lovewisdom (California) ; Mano-Vijnana-visharada : Nirmala ; Bhaskar-bhusan : H. S. Badrinath ; Bala-siksha-siromani : Sudarsan Sarin ; Deva-bhasha-bhashkara : Gurusarananda ; Vikata-kesari: G. Chandra; Homoeo-chikitsa-acharya : Dr. V. R. Murthy ; Tatcha-ratna : Mohindar Singh ; Organ-mohan-jyoti : S. S. Muthiah ; Guiter-jyoti : Saw Epoh Kooi (Malaya) ; Asthana-kala-ratna : S. Sarojini ; Sheetala-yantra-nirmana-nipuna : Harcharan Singh ; Gita-vibhushita : Kalindi Vohra ; Gita-prachara-ratna : Subramania Sastri ; Vikata-bhupati : M. S. Narayanaswami ; Bala-chikitsa-pravina : Saroj Shroff ; Dwaita-vedanta-vidwan : S. Narasimha Ahitanala ; Salakshana-krishna-yajur-veda-bhashyabhijna : M. V. Ramanatha Ganapati ; Purna-yoga-sarvabhauma : Saswatananda ; Hari-katha-siromani : Lakshmidevaraja Bhagavatar ; Tiruppavai-ratna : Rajammal Sundararajan ; Tiruppugazh-jyoti : T. M. Krishnaswami Iyer.

36TH ALL-INDIA YOGA-VEDANTA CONFERENCE

As announced earlier, the thirty-sixth All-India Yoga-Vedanta Conference and the Divine Life Sadhana Week-end (36th) will be held at Sivanandanagar, Rishikesh, from 18th to 21st of this month.

Representatives of religious institutions, members and associates of the Divine Life Society, and disciples of Sri Swami Sivanandaji Maharaj, who wish to attend the Conference, my please contact the Headquarters. The following is the tentative programme :

COMMON FEATURES ON ALL THE FOUR DAYS

4-30 a.m. to 5 a.m.	Collective prayer, Japa, meditation, chanting of Shanti Mantras and other hymns.
6 a.m. to 7 a.m.	Practice of Asanas, Pranayamas, and other Yogic exercises.
7-30 p.m. to 10 p.m.	Satsanga : Discourses on general spiritual topics and musical performances including Sankirtan and Bhajan.

18th APRIL

7 a.m. to 7-30 a.m.	Prabhat Pheri.
8-30 a m. to 11 a.m.	Recitations from the Bhagavadgita ; discourses on the Yoga of Synthesis.
3-30 p.m. to 4 p.m.	Mantra-writing.
4 p.m. to 6-30 p.m.	Discourses on the Path of Sadhana and the General Principles of Spiritual Life.

19th APRIL

8-30 a.m. to 10 a.m.	Discourses on the Common Tenets of Religions, and Harmonious Religious Approach to the Problems of Social and Individual Life.
10 a.m. to 11 a.m.	21st Session of All-World Religions Federation.
3-30 p.m. to 4 p.m.	Mantra-writing Competition.
4 p.m. to 6 p.m.	Discourses on Bhakti Yoga.
6 p.m. to 6-30 p.m.	Ganga Puja and Arati.

20th APRIL

8-30 a.m. to 11 a.m.	Discourses on the Practice of Concentration and Meditation, and the Basic Principles of Ashtanga Yoga.
3-30 p.m. to 5 p.m.	Discourses on Karma Yoga.
5 p.m. to 6-30 p.m.	21st Annual General Body Meeting of the Divine Life Society.

21st APRIL

8-30 a.m. to 10 a.m.	Discourses on Vedanta in Daily Life.
10 a.m. to 11 a.m.	19th Session of the All-World Sadhus Federation.
3-30 p.m. to 4-30 p.m.	Review of the Yoga Museum and the Sivananda Regalia.
5 p.m. to 6-30 p.m.	Discourses on Spiritual Experiences.

Additional features such as the enactment of a drama, if any, or the screening of the Ashram's documentary movie, or any changes in the present programme, will be announced in the daily programme on the notice boards.

—Secretary, Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.

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